/143 cont./

Prayers

771 Certainly the fact that this race does not have external manifestations of worship greatly attracts the attention of men of science and missionaries. The Chiriguano is born and grows like a little lamb is born and grows. They do not know where they come from, and all of their actions are reduced to pure nature. The Chiriguano never raises his mind or his heart upward. [821] He discusses the firmament; he counts the stars and even separates them into groups as though by astronomical principles; he admires the grandiosity of the sun and of the moon, he understands the beneficence of the nourishing world, but the totality remains mute and silent before the works of nature or of creation. [782] Visible things do not lead the intelligence of the Chiriguano to the knowledge of the Cause of such effects, and inasmuch as he has a rather vague idea of God, he does not offer worship to Him or to anything which resembles Him.

782 It is consequently useless to look for idols in this country, just as it is extremely useless to inquire about temples or hermitages for religious gatherings. Prayers, however much they may be investigated, are very abridged, if there are any, and are not worth being called such, because they are rather a kind of boasting by the one uttering them, in order that all may see that he is eloquent in speaking. This is what they do in the general gatherings when they drink for many days and eat in the plaza. [539] Enthusiasm comes in the heat of drinking, and, on seeing an immense multitude, someone will raise his voice, saying more or less the following: Cheru Tunpa, icaviño taicó, pucu emeé cheve cherecovena, cherimbiuna emoñimõña cheve, tacherori catu taicó, anu tamano. My God, make me be well off, give me a long life, make my food be produced, give me happiness, do not allow me to die (2).

[761] 2. The only thing that the Chiriguano wants is to live forever, but he sees that it is impossible and contents himself with expressing his vehement desire, but he does not believe that death comes to him naturally.

/143 cont./

000 The sun is a beneficent star; it gives us light, warms us in winter, causes food to grow for men and animals, /144/ it is a creation which God has put in the world so that, as a second cause it will maintain the universe and all things in it, this being the principal virtue granted to it by the Maker of all things.

82 782 The Chiriguano understands the virtue of the sun to the extent that it strikes his corporal senses, and thus it was with difficulty in ancient times that he elevated his spirit to the contemplation of another invisible Being superior to the star of the day, from which it came about, according to some writers, that the Chiriguano would address some prayer to this king of the sky, like some tribe, and timidly and courteously uncover the head upon meeting an intrepid fox.

But however much I asked about this subject, no one gave me any information about such a prayer. The only thing they said that the old people did was to call the sun father and ask it not to hide its face. Today, when the country is invaded by whites and [799] even by people from the Old World, today when there is no Chiriguano place that has not been trod by the foot of the missionary, founding missions here, passing through there, and in another place exploring the will of the Indians, all has changed and those who do not know of the existence of the true God are few. There are few Indians who do not know that the sun is a work of God and therefore incapable of receiving outward demonstrations of veneration, when they do not even render it to God (1).

1. It is very probable that formerly the ancients were happy when the sun came out, as anyone would be happy, and that they would have a special fondness for it, whence comes the argument by some that they address prayers to it, but it is natural for man to be happy when the sun appears.

/155 cont./

771 I shall end this fourth chapter by repeating that the Chiriguano in his religion, divinities, and beliefs confuses in extraordinary fashion beings who are good and bad, real and imaginary, as well as fabulous beliefs which conform in substance to certain Biblical tales. The Indian eats, drinks, and [156] sleeps, and he lives like any four-legged animal; he thinks only [182] of the sorcerer, consulting him in his emergencies of illness or want and other calamities, believing that he has the power to alleviate it, there not being any prayer properly speaking.

/156/

000

Chapter Five

Political Organization and Authorities

Introduction

The French Revolution at the end of the eighteenth century set the foundations for the present anarchy with the dethroning and decapitation of the unfortunate and virtuous rulers Louis XVI and Marie Antoinette. /The remainder of p. 156 and the first two paragraphs of p. 157 are omitted in the translation. The following illustration appears opposite p. 157. The remainder of p. 157 follows./

Let it thus be understood that in this Catholic nation /Bolivia/ only the Catholic religion can contain the fury of the human beast. Let the religious orders and the Colegios de Propaganda Fide be promoted, as in the bordering nations, let firm support be given to the Catholics, as in Germany, and there will neither be the explosion of anarchist bombs nor will the heads of the rulers roll through the streets and squares, nor will the corpses of the great lie stiff, victims of the revolver or the sword of shadowy men.

/280 cont./

72

Defensive Warfare

But the invading army is not always victorious, as in the case just related. Sometimes it gets the worst of things, and then the complete reverse happens. Those who were left in town weep when they get the news; the defeated men return, and they all weep about the defeat they have suffered, and many for the death of their loved ones. Without losing any time they prepare for defense, because they know perfectly well that the ones invaded will quickly take revenge for the injury received, appearing before them as invaders.

Then there are many and similar precautions for both armies. The town which awaits the vengeance arranges for all those unfit for combat to get to safety with their few belongings at a certain distance from the town and, if at all possible, in a secret place. They position sentries day and night, and any noise, any cloud of dust, any sign is immediately reported to the cacique and to the queremba (1).

1. They put sentries on all the high places. This is what both armies did in the year 1892, the one from Curuyuqui in Ivu and those being besieged around the Santa Rosa Mission.

When a town is prepared for defense, the combat in the area is atrocious, and, if the number of combatants is equal, the invaders get the worst of it. Without surrendering, they abandon the field after a few hours and beat a retreat until all danger has disappeared, and they return to their homes neither defeated nor triumphant.

722
782 While the men fight or go to battle, the women raise their supplications to the sun, throw sand or ashes into the air in the direction of the enemy, and in a very sad tone of voice, letting fall sincere tears which would move anyone, they say in a high voice, Tiamini, cheru cuarasi, tuguáicho pochi, tiamini, tiaminiete, tumano pochi, may they be defeated, my father the sun, the perfidious enemies, may they be defeated, very badly defeated, may the evil ones die.